/12 cont./

(not exempt from flattery), an innate sense of justice before the faults of another whom he judges inexorably, or before his own which he deplores with hasty repentance; a tenderness, superficial to be sure, but quick to bubble over in candid expressions. Together with this he has a delicate feeling of brotherhood, which leads him to share spontaneously with his neighbors his food and his provisions (but not real or personal property). In a word, all that mixture, so full of contrasts, of the qualities and defects of the child: this is the Indian."

342 181 29. I would not have dared to say so much as: "The Indian is nature," but I do repeat and comment that the Indian is the faithful mirror of the virgin nature in which he lives; and I also say that the soul of the Indian has its most perfect symbol in his house, or maloca. (This word is Brazilian and is the equivalent of bohío, or rustic house.)

342 The maloca is a microcosm: circular at its base, made of sticks and mud (bahareque), with its opening toward the east, it stands upon any hill or rise, as though it were an observatory; conical in its roof of straw or palm, it seems to stick up like a lightning rod to receive all the vibrations of the cosmos which surrounds and envelops it. Inside the maloca [415] is full of budares /baking pans/ brought from the hills for [252] toasting cassava, ollas of clay dug from the lake bottoms for [262] cooking the highly seasoned kumachi or refreshing kachiri, and all the vegetable kingdom from roots and stalks to fruits and [231] leaves, transported in their guayares. Add to all this the animal kingdom, birds, deer, etc., domesticated by the tenderness of the woman and made pleasant by the morning dawn or the evening twilight, and the maloca will appear to your eyes like some new Noah's Ark, floating in the middle of creation, like a rustic temple of nature herself. /13/

131 155 In this same fashion the Indian lives as though inebriated, dominated and absorbed by nature; when he returns each evening to his maloca with mapire full of fish, with his

/13 cont./

181 guayere /sic/ laden with fruit or with a deer across his back,
155 he comes also with his soul impregnated by nature, which later the magic of his imagination transforms in a thousand ways during the shadows of the night and which he later gives birth to in the form of tales and legends, saturated with phantasmagorias.

155 To understand well the great assimilation of the Indian with nature, we must bear in mente that metamorphosis, anthropomorphism, and animism form, to put it one way, the basis of his mentality, more imaginative than logical.

30. Wise ethnologists have already noted that primitive peoples, who live in an environment of wild and untamed nature, as yet not in the domain of mankind, undergo an extraordinary development of the imagination. And, therefore, if of all it is said that imagination is "the madwoman of the house," when we speak of the Indians we must say that imagination is "the mistress and absolute owner of their soul."

From this great predominance and overflowing of the imagination onto the other intellectual and volitive faculties, I believe to be derived all the moral defects and aptitudes previously listed as being of the Indians: inconstancy, short-sightedness, moral weakness, good humor, simplicity, brotherhood.

774 The imagination of the Indians, in its facet of fear,
155 sometimes terror and panic, populated the clouds with uaranapí, the hills with mauaritón, the mountains with piaimá, the waters with rató and tuenkarón, graves with orodán, hollow trees with amariuak, plains with seipán, and subterranean cavities with tiripuení.

776 Another of the great creations of the Indians' imagination is the Kanaimá, which we shall have to discuss in particular in another section of this work.

000 Here is complied with, to the letter, the famous phrase of the Latin poet, in which he says, "Primos in orbe terrarum timor deos fecit," for men's fear when faced with great natural

157 522 because this would be a head measurement that was really worth-while. A young unmarried man taking a length of cloth for a woman's dress as part of his pay was surrounded by a crowd making robustly insulting remarks accompanied [824] by loud guffaws in which he sheepishly joined. Even a happy surprise that is [384] not essentially humorous, such as unexpectedly encountering a tree full of ripe [302] "caruto" fruits (used for face paint), is an occasion for long laughter.

There are two noteworthy differences from supposedly more civilized humor, and these are decidedly in the Kamarakoto's favor: we saw no case in which a physical injury or indignity was considered funny, and crude practical jokes and the startling or frightening of anyone were expressly avoided and considered quite the opposite of humorous.

Emotional Adjustment.

171 158 In northern Venezuela we observed that most members of the peon class are definitely neurotic.[224] Most of them live oppressed by anxiety, ridden by fear of almost everything around them, and in a state of worry with few and 158 brief remissions. The opposite is true of the Kamarakotos. No neurotic individ- [157] uals or states were observed among them. Anxiety and worry seemed almost unknown, and the whole tribe exhibited a degree of emotional adjustment that ● 155 could not be matched in any "civilized" community of equal size. It will not be a popular statement, but scientific conscience compels me to add that the almost complete absence of a formulated religion is certainly one element in this remarkably good adjustment, just as the burden of such a religion plays a definite and large role in the neurotic anxiety of the northern peones.[225] Another element, probably the most important, is the security and care enjoyed by the children, as noted below.

152 It is not true that fear is unknown and it is apparently, but not really, contradictory that the Kamarakotos are almost free of anxiety but are often afraid and have even been known to die of fear. They do not seriously fear [828] physical injury: what they fear is fear itself. They detest being startled and often show marked consideration in avoiding giving anyone a start or surprise. Playing peek-a-boo with a baby, so common with us, was never seen and might [254] indeed be considered a serious injury. They fear the kanaima, but in their stories of danger from kanaima the injury is seldom represented as inflicted by physical means but by a noise, or similar thing, that merely startles and frightens [839] the victim. I have noted the curious and revealing fact that in their version of the widespread "stachelsitz" (spiny bench) legend, the bench is not spiny at all and the damage is inflicted by fright and not, as in almost all other known versions of this story, by physical pain.

224, 225 [see footnotes on p. 333, category 116 - Analyst]

152 [593] parents and children, and friends there are evident expressions of pleasure and consideration, exchanges of gifts, and efforts to please. Children play together 857 in greatest amity (Figs. 81, 82),[2] and it is common to see boy chums who are almost always together and often stand arm in arm.

858 Children in general lead unusually happy and secure lives. Although not 855 given tasks beyond their strength, they are not treated as something apart from adult life but are integral members of society like everyone else and share in all activities on an equal basis. They are well treated and deferred to as much [861] as one adult would defer to another. They seldom need disciplining, because they act much like their elders beyond a greater playfulness, which is quite innocent, and no adult activities are categorically forbidden them. We never saw a child disciplined and saw few cases of their needing it, in our opinion. 854 The small babies cry infrequently because they usually get what they want without crying. Several times when a baby cried for something that an older child had, the older child gave it, even if a little reluctantly.

Until they can walk, children almost never leave their mothers. They are carried everywhere in the baby-sling, to such an extent that a sling with a [853] baby in it seems part of an adult woman's costume (Fig. 83).[2] The baby never feels insecure, because he is always with his mother, and he is never hungry, because her breast is always there for him to help himself. He is an honored and 855 protected member of society from his first breath. There can be little doubt 854 that much of the placidity and amiability of the people has its origin in the baby-sling. Most civilized mothers could learn a great deal about the psychological, if not the physical, care of infants from the Kamarakotos. Their system does not, as some theorists would suppose, produce what we would call "spoiled" children, but produces happy and reasonable ones.

847 Some Carib tribes have practiced extensive infanticide and perhaps some [771] still do. Of course the Kamarakotos deny this in their case, and it is so contrary to their characters that they are doubtless truthful in this denial. They 872 seem greatly to desire children. Orphans are adopted, usually but not always [897] by a paternal uncle, as a matter of course and are in every respect treated like their own children by the foster parents. No woman said or seemed to feel that she had too many, or even enough, children.

Modesty.

834 The Kamarakotos are extremely modest, but only on one point. Adults [514] do not expose the pubic region, even before members of the same sex. Men and women show no particular reticence in performing physiological functions in plain sight of persons of either sex, but manage to do so in such a way that [291] the pubic region is not in view. Very small boys are not embarrassed at being quite naked, but as soon as the loincloth is put on they begin to show modesty.

[2] [see pp. 265a and 265b, category 116 - Analyst]

[2] [see p. 280a, category 116 - Analyst]

[text continues on p 266]

171 escape the clear evidence that many Caribs did eat human flesh and hence, in
266 any acceptable definition of the word, were indeed cannibals. It is evident that this was seldom or never a regular item of diet but took place under definite, ritual circumstances, and it is probable that it was never a universal practice common to all the highly diverse Carib tribes. The question is academic here, since the Kamarakotos and their closer allies certainly never eat human flesh now and have no memory or legends of such a practice.

15 224. This and the contrary statement regarding the Indians are supported
114 by the expert opinion of my wife, Dr. Roe, who is a clinical psychologist.

● 155 225. It would not be proper to expand or to argue these statements here,
171 but it should be added as confirmatory evidence that among allied Indians who
158 have been in close contact with missionaries of various sects there are occasional clearly neurotic tendencies and cases.

364 226. We later saw Taurepanes, under much stronger "civilized" influence,
177 living in dirt such as would not be tolerated by a Kamarakoto.

122 227. Kamarakoto women did our washing during our stay and got it as
296 clean as a laundry would, although with some extra wear. That their own clothing was usually rather dirty may, indeed, have been due in some degree to their spending so much time on ours.

273 228. It seems, moreover, certain that the sexual excesses said to accom-
288 pany Indian drinking bouts among other tribes do not occur here.

202 229. The Kamarakotos use no means of signaling, by drums, fire, or
[101] otherwise. They told me, with evident admiration, that traveling parties of
[484] Arekunas (i.e. any of the Indians closely related to the Kamarakotos but not recognized as belonging to this tribe) communicate advance notice of their number, destination, and time of arrival by setting fires, but that they do not know this art. Travelers confirm the use of fire-signals among allied tribes, although the Kamarakotos may have exaggerated the extent and explicitness of such messages.

171 230. This practice of burning the sabanas is as common in northern
372 Venezuela as it is in Kamarata and is pursued even in Caracas, where it is a
311 source of much annoyance and some real loss and danger. Is it possible that this very unfortunate Venezuelan habit is another heritage from the Indians? In the cattle country it is rationalized by saying that it improves the pasturage (but Pittier has shown that the exact opposite is true) and reduces the number